

# LUCIFER.

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## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., NO. 42.

CHICAGO, ILL., OCT. 29, E. M. 303. [C. E. 1903.]

WHOLE NO. 993

### REVOLUTION.

Truth is shining, earth's awaking;  
Freedom rising, chains are breaking;  
Tyrants on their thrones are quaking,  
For their reign is nearly done.  
Knowledge coming, error leaving;  
Pen and press their past retrieving,  
Swiftly fly their shuttles, weaving  
All the nations into one.

Priests and creeds are retroceding,  
Men the guide within are heeding;  
Everyone his garden weeding;  
Headlong, bigotry is hurled.  
Love unspringing, hate is dying;  
Men rejoicing, knaves are sighing;  
Deadly curses fast are flying  
From a renovated world.

—William Denton.

### The Woman Question.

However woman's position in society may change, however her outlook and ideals may develop, so long as the race exists she cannot escape from motherhood. So long as the race exists the question of the birth supply must ultimately come back to her for its answer. Without her understanding, without her conscious and intelligent co-operation with the forces and tendencies that make for progress in the evolution of society, there can be no solution of the vexed questions of the day.

In dealing with woman's relation to society I shall take the subject outside of all consideration of religion or morality. Religion has had a prominent place in the past history of woman's position and it still exerts a great influence. It is a factor which will have to be met in the accomplishment of any racial reform, but it is a matter for the individual to deal with and need not concern us here. This is equally true of morality, which has ever been a variable quantity dependent upon time and place. The morality of one particular age or race is not that of another. Every civilization has its own code. In the last analysis morality must find its basis in science, and its purpose in the progressive well-being of society. Whatever, then, conduces to the improvement of the birth condition and the education of the young is of the highest morality, even should it be found in a complete overturning of all previous codes and ideals.

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In our age and race a study of birth conditions must be a study of marriage. That is the only recognized and legitimate source of offspring. Marriage—that is, the established relation of men and women—has been in all races and all ages founded on economic considerations. Early group-marriage sprung out of the necessity of a weak species to unite themselves for purposes of defense and sustenance. Marriage by capture followed when the race grew less nomadic and established itself in localities, and marriage by purchase arose when the race had become in some degree industrial and woman had acquired a certain economic value as a worker—a slave. In this gradual way marriage as we know it to-day has been developed, and since the beginnings of industry it has been essentially a property institution. Modern marriage has been clothed with a spurious sanctity, it has been enhaled with incense of sentiment and romance, but underneath all the fair show it remains an institution of property right in wife and children. Our present mar-

riage system is part and parcel of our economic system, and those of us who contemplate a revolution in economics must recognize the fact that such a change must be accompanied by a change in the marriage institution, a revolution in the established relation of the sexes. Those of us who have thought out the matter along revolutionary lines must see that the new system must have for its object the betterment of the race through enlightened reproduction.

Marriage, I have said, is a property institution, but in its development as such there has grown up within and around it a feeling, an attitude of mind, a belief that amounts to a superstition, a superstition promoted and fortified by religion and boasting "divine" authority. This is as deadly as any of the old theological beliefs from which we are freeing ourselves, and it is much harder to eradicate, for it permeates the whole attitude of men and women toward each other. It is the very essence of our "Christian marriage," and it reaches its fullest development in prostitution, that inevitable companion of legal marriage.

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This superstition may be briefly stated thus: Men have sexual needs which women must supply, but since this service of women in behalf of men entails some risk and sacrifice on their part, they must be given economic compensation.

Do not be in haste to deny that this is the essence of marriage. Look closely and you will find it wherever you find civilized man. Furthermore, men, instead of taking the humble position of beggars or suitors for this service, have arrogated to themselves the right to demand it. This has bred in women the necessary cunning to secure their reward, and has made of marriage a disgraceful barter, in which the woman shrewdly withholds the required service until she has the reward inalienably secured to her. If she is foolish enough to surrender herself without these precautions she runs great risk of losing her recompense. She will not be cheated again, but will drive a sharper bargain with the next purchaser.

All women may not understand this, few women would admit it, but they all know and act upon it. Every girl learns early in life to use her charms as an allurements with which to beguile men into saying the things she likes to hear and doing the things she wants done. How many women will own to the possession of passionate needs and desires? Where will you find frank equality between women and men?

Love itself, love in its affectional and intellectual aspect, has succumbed to the same perversion, and you will find whole realms of philosophy tainted with this lie. Love, we are told, is conflict, strategy, deceit. We are told this, and we believe it and we act upon it. The woman prides herself upon restraining and ignoring her own nature and using her attractions as a snare. She plays upon the passions of men for her own ends. Men pride themselves upon being quite too clever to be played with, and take great glory to themselves for outwitting women, taking them off their guard and compelling their submission. And there are those who call this love!

And the children—oh, the pity of it! the shame of it!—the children are mere accidents in this perversion of instincts, this bargaining between lust and avarice.

"Oh! oh!" will cry the virtuous ladies. "Such talk is shocking!"

True, it is shocking. It is meant to be shocking. Your



"Christian marriage" is shocking. Your woman's "virtue" is shocking. Your whole system of sexual morals and economics is the materialization of an abominable lie.

As soon as you see it in its nakedness, stripped of its trappings, you yourselves are ashamed of it, and you want it hidden again under this glamour of romance and religion with which you conceal its enormity.

Here, then, is my arraignment of marriage—modern marriage, with its concomitant divorce courts, its unspeakable but inevitable prostitution, with its impossible and unnatural ideas of virtue and its hypocritical disregard of them; this thing of shreds and patches, permeated by an atmosphere of falsehood and concealment. This is the full flower of our present economic system. This is the best we have been able to do in making birth conditions and growth conditions for our young.

"We are here to get better births and a better result from those births." We cannot do this through marriage. What is to be done about it?

Here, then, is the question. I put it to you women, I put it to you men, to all women and to all men. It is the baby question, it is the woman question, it is the social question. It is peremptory, it is insistent, it will not be ignored, it must be answered, and you men and women must together find the answer. —From "The Woman Question," by Adeline Champney.

### Does It Pay to Be a Radical?

I believe Mr. Crane can understand my question if he will study it some more, for he is naturally bright. I have known others to comprehend what I "had wrote or said," to use one of Mr. Crane's advanced grammatical forms, but they did not have to defend hypocrisy and other questionable doctrines. As a preacher of total depravity, Mr. Crane has John Calvin faded to an attenuated shadow. There is no hope for reform for the "excrecences" and "barnacles" he describes, yet the line between them and the true radical is so uncertain that he cannot define it when asked to do so. Confessing ignorance, I ask: What has the free woman to fear from the impostor barnacle that she does not fear from the true radical? What is a "nefarious design"? Mr. Crane is a plagiarist. I am sure I saw this expression thirty years ago in "The Terror of Yazoo, or, His Forty Victims," by D. Deadeye Sleuth. It is orthodox enough to be even older. What warning is there in it that wide-awake people need?

To make the radical cause stand for hypocrisy as a fixed policy "when the result is sufficient" is certainly a nefarious design. I will ask Mr. Crane once more, and hope he is done with dodging: Do you justify the impostor in the deceptions you described when he thinks the reward is sufficient? If not, then modify your maxim.—Anonymous letter sent to J. M. Crane.

I have received an anonymous letter, signed with a picture of skull and cross-bones and postmarked Chicago, in which the writer, presumably referring to two recent articles of mine in *Lucifer*, complains that I "defend hypocrisy and other questionable doctrines." I admit the accusation; so that settles that.

Then he goes on to say: "As a preacher of total depravity, Mr. Crane has John Calvin faded to an attenuated shadow." I know of no basis for that accusation. I do not believe in total depravity, not even in the total depravity of a writer of anonymous letters who signs them with skulls and cross-bones.

He proceeds: "There is no hope for the excrecences and barnacles he describes, yet the line between them and the true radical is so uncertain that he cannot define it when asked to do so." I think I drew the line between them fairly well in *Lucifer* No. 988.

Going on, the writer says: "Confessing ignorance, I ask: What was the free woman to fear from the impostor barnacle that she does not have to fear from the true radical?"

Before attempting to answer that question I will mention the fact that my article on "Does It Pay to Be a Radical?" was written to point out the reasons why conservative women have wrong opinions of radicals. Of course, free women are more likely to detect impostors than conservative women would be, and I think neither a free nor a conservative woman has anything to fear from a true radical.

"What is a 'nefarious design'?" he asks, but he seems to have looked into the dictionary after asking, for he adds: "To

make the radical cause stand for hypocrisy as a fixed policy, 'when the result [I wrote "reward," not result] is sufficient,' is certainly a nefarious design."

I am not certain whether he is using the phrase "stand for" in the usual slang way, which would mean to make the radical cause a defender of or a tolerator of hypocrisy; or if he means it in the good English sense, which would mean to make the radical cause merely another name for hypocrisy. I certainly made neither assertion.

Then he concludes: "I will ask Mr. Crane once more, and hope he is done with dodging: Do you justify the impostor in the deceptions you have described, when he thinks the reward is sufficient? If not, then modify your maxim."

I thought I made it perfectly clear that I do not blame impostors when the reward is sufficient to make them impostors, and if they did not think the reward sufficient they would not be impostors. In other words, I do not blame impostors any more for being impostors than I blame a wolf for being a wolf. But if I were a raiser of sheep I think I should take precautions to prevent wolves from killing them. When I pointed out the difference between true radicals and impostors I was simply discriminating between wolves and shepherd dogs, as it were.

I think words would be wasted in trying to defend hypocrisy for a reader of *Lucifer* who writes anonymous letters and signs them with skulls and cross-bones. I do not even blame him, for the reward, doubtless, is sufficient. Selah!

JONATHAN MAYO CRANE.

Jonathan Mayo Crane—Comrade: I take the liberty of writing you a private letter in response to your query in *Lucifer* asking women to give the proportion among men calling themselves radicals they have found worthy of the name.

My experience dates back to some fifteen years ago, and among the hundreds of men calling themselves radicals whom I have either corresponded with or met personally, there are but two of the correspondents and three I know personally who fail to come up to my definition of a true radical.

These two correspondents are both educated men—one a professional man, the other a business man—and they persist in writing upon sex questions in a way offensive to any refined woman. I say *persist*, not that I continue to write to them, but I know of others they have written to, and the letters are quite similar to the ones I received.

Of the three I met who deserve to be "read out of the ranks," one is so certain that every radical woman exists but for the one purpose of sex intercourse that he is highly offended when he finds one who does not respond to his advances. The second has a fashion of treating his new acquaintances to flowers, theater tickets, rides, etc., and then telling his next acquaintance—who is, perhaps, with him at the theater—"I spent five, ten (or such like) dollars on Miss or Mrs. So and So, and then she refused my advances." He ought to learn that putting a radical woman under financial obligations to him doesn't necessarily mean that she repays him in the way he expects. Right here is a good place to say a word against the practice of indiscriminate giving on the part of men. It is a very commendable thing to wish to afford another person pleasure, but it should be done freely or not at all, with no expectation of reward, sexual or otherwise. At least, one would suppose when a man asks a woman to take a ride or accompany him to the theater, he gets as much pleasure from her company as she does from his. This sort of radical has not outgrown the idea that sex is a sort of merchandise.

The third and last one I feel called upon to denounce is a man whose conversation is always on the one theme—sex. He is gentlemanly in his deportment, would never cause any woman a moment's inconvenience or trouble but he simply breaks every rule of good conversation by everlastingly talking on one subject.

Now, I consider none of these five men *bad*, yet if a woman friend of mine should ask me regarding them I should feel it my duty to warn her as to their decided peculiarities and save her the trouble of having to offend them perhaps later.

The faults in radicals are not all on the side of the men by any means. There are women who call themselves radicals, and yet when among conservative people they denounce radicalism. I am glad to say I know but one of this type. One need not parade one's ideas among people one knows will disagree with



them, but one should either keep still or speak one's true sentiments when occasion warrants.

Thank you for having brought the subject up for discussion. It's the only way we have of learning what others think.

MYRA PEPPER.

Chicago is now the storm center of agitation for a weeding-out campaign among reformers. The disturbance arises naturally and is in harmony with experience. There never was organized any sort of reform movement but soon or late the better element concerned in it had the deplorable fact forced on their attention that the cause had drawn to its standard a bunch of adherents who were a damage to it.

Such harmful persons very early attached themselves to the Christian Church and moved the Apostle Paul to voice the wish that they were cut off just under the ears. But that was long ago. Not to linger in the too distant past, we may note that the American revolutionary cause developed a set of men, such as Paine and his kind, who had to be turned down when the patriots took hold of the country and filled the offices. The men were well enough as tree-planters, but the fruits were plainly designed by Providence for the elect, who gathered them.

Afterwards the anti-slavery cause in America was hampered by a set of people called Abolitionists, who, according to the opinion of the best thinkers in the party, put the whole movement on the bum. Such were Garrison and the other extremists, who held that the way to get rid of slavery was to destroy the institution. It is needless to say that they were read out of the anti-slavery party with the awful circumstances of excommunication. I wish I could recall the names of the persons who were foremost in causing their expulsion, but unfortunately nothing has been heard of them since and their names have not been preserved in the common speech.

At Chicago the work of differentiation—the separating of the woolly from the too woolly—has been started in one division of the reformers by Mr. Jonathan Mayo Crane, a contributor to *Lucifer*, and in another by Mr. H. L. Green, editor of the *Free Thought Magazine*. Mr. Crane is a social reformer; Mr. Green is a free religionist, and each finds himself rubbing elbows with individuals whose conduct and motives he cannot applaud.

Mr. Crane is almost persuaded that it does not pay to be a radical, because there are to be found in the radical camp the following mischievous characters, owing to whose presence the course of free love does not run smooth:

- "1. The sexual tramp or forager, who sees nothing in radicalism but an easy means of gratifying his one predominating desire.
- "2. The terrorist, who imagines he can kill the upas-tree of injustice by lopping off its topmost branches.
- "3. The impostor, generally a mere rake or libertine.
- "4. The fool, who imagines that a free woman should not repel the advances of any man.
- "5. The noisy rebel, who delights in saying or doing things that show his or her disregard of or contempt for conventional society."

Sympathy is at once felt for the high-minded man who, when the persons above characterized claim the proud title of radical, would gladly be known as something else; and his desire is all the more understandable from the fact that the opponents of any party invariably select its parasites to hold up as its representatives. Still it is not practicable for one to dissociate himself altogether from the vile. Suppose you get out of the radical camp, where do you find yourself? You are in the conservative camp, where the company is just as bad; or in the orthodox, where it is worse. The sexual tramp, the terrorist, the impostor, the fool and the noisy rebel are still with you. You can't lose them, and if you keep running to escape identification with the undesirable you will finally be asking yourself whether it pays to be a vertebrate animal.

One would like to feel that all radicals are high-minded and act from sane and conscientious motives. In approaching one of the fair sex the professed social radical should be able to say without intent to deceive: "I am doing this thing on principle, and not for the purpose of gratifying any desire which predominates at the moment. I am proceeding about this business as a radical." He should be generous enough to admit that the woman with no strings on her is not under obligation to meet the advances of every man, and he should respect her right to repel them so long as she makes an exception in his case.

I abhor the rebel who to show his disregard of conventions delights in doing things. He ought to be doing time. The one who says things is no better. He should keep quiet and let me do the talking. True, he often expresses my views, or at least the logic of the position I have taken, but his holding the mirror up to my mind and exposing it naked causes me embarrassment. Dang him for proving to me that I haven't the courage of my convictions!

It is vain to hope that the fools in all reforms will ever learn sense, but we must not let them put us on the run. I trust Mr. Crane will take counsel of his liver, that seat of courage in our species, and conclude that if radicalism is sound it will pay him to be a radical.

The complaint of Mr. Green produces more agony in my mind than do the troubles of Mr. Crane, as it is based on the conduct of Freethinkers, and I profess to be a Freethinker myself, while I have never qualified as a social radical.

Mr. Green differentiates two classes of Freethinkers, and against one class prefers the following charges:

1. They dislike and oppose the Church "for the reason that the Church teaches a better morality than they like to live up to."
2. They "glory in destroying the Church."
3. They "hate the Church."
4. They "rejoice if a clergyman goes wrong and brings disgrace upon the Church."

Of the Freethinkers transgressing as above Mr. Green affirms that they are "a damage to the Freethought cause and do us more harm than good—they bring disgrace to the cause, and should not be recognized as Freethinkers." Those are the bad Freethinkers. The virtues of the good ones shine by contrast, thus:

1. They oppose the Church "for the reason that the morality taught by the Church is too low for them."
2. They "pride themselves in advancing a higher civilization and making the world better."
3. They "aim only to rid the Church of its errors and false teachings."
4. They are "greatly pleased if a clergyman steps up higher and in place of preaching superstition preaches the Religion of Humanity."

Any Freethinker who realizes that he belongs to the first class will make haste to get into the second under penalty of losing his tag. As for myself, I am not conscious of belonging wholly to either. It is tough to find oneself left out or divided, but that is my fix. While disliking and opposing the Church, I must strenuously deny that I do so on account of the lofty morality which it teaches. No morality is too good for me, or higher than I like to practice. And I would not say either that my dislike and opposition are based on the grounds of its low moral teaching. I am against its religion. Teaching morality is a serious offense on the part of the Church, but its crime is inculcating supernaturalism. If any gentleman has left the Church to escape its high morals, he must have done so under a misapprehension, as he may be as immoral while a believer as he can if he turns unbeliever.

I ask to be let in on No. 2 of the first class, and to "glory" with the rest so ticketed in "destroying the Church." Any person not wishing to see the Church destroyed should join and support it. But I also desire to be accounted one of those who "pride themselves in advancing a higher civilization." Such pride is not inconsistent with glorying in destroying the graft which is the Church. "Ecrasez l'infame," remarked Voltaire; crush the monster. I think he was right, and so was Ingersoll when he said that the only way to reform the Catholic Church is to destroy it; and considering that the Protestant Church is Catholic so far as it is churchy, no reason appears for making an exception in its favor.

There is nothing in the wrong-going of a minister to rejoice the emancipated heart. (See Class 1, No. 2.) A clerical fall does not connote a decline of faith. . . . I am in Mr. Green's communion so far as to be greatly pleased if a clergyman "steps up higher and in place of superstition preaches the religion of humanity." We must in the future depend upon ministers who turn state's evidence to supply the Freethought platform. I once hoped the Liberal University might turn out our kind of preachers, but am afraid not much dependence can be placed on that source. Mr. Wakeman's web of cosmological sociology does not appear to be catching the fly student. So I am glad



# Lucifer, the Lightbearer

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## LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Westward Bound.

Las Vegas, N. M.

Leaving Topeka and the many friends whose co-operative help I had been the recipient of for near four weeks, on board a Santa Fe "tourist" train, I passed through a lovely country, made doubly interesting by one of the loveliest autumn days, Monday afternoon, October 19. Kansas corn, the chief agricultural product, is now safe from frost, and will yield a fair average, so we are told by the later estimates, notwithstanding reports of killing frosts in September. Nothing attracts the eye of the tourist through Southern and Western Kansas more than do the dark-green fields of alfalfa clover, contrasting so strongly at this season with the somber brown of the cornfields and the long stretches of dead prairie grass.

At Hutchinson, 168 miles out from Topeka and 692 miles from Chicago, occurred the first serious detention—an "engine off the track," at or near the "round house"—giving rise to an uncomfortable reflection as to what might have been the consequences had the monster iron horse taken it into his head to leave the track when the train was at full speed and while passing over high embankments.

So much time was lost in getting the engine to its place again that it was full 9 o'clock before we were once more speeding onward towards the next important stopping place, La Junta—pronounced La Hunta—in Colorado, the junction of the main line with the Denver branch. La Junta is a town of some five thousand people, situated near the valley of the Arkansas River, a shipping point of much importance for cattle and horses, also for cantaloupes and sugar beets, which latter industry has lately become a remunerative one wherever irrigation in Eastern Colorado is practicable.

From Hutchinson to La Junta, a stretch of some 337 miles, the direction is nearly west, but from this point the road takes a nearly southwestern course to Albuquerque, N. M., a distance of 147 miles.

Soon after leaving La Junta the twin mountains called Spanish Peaks came into view, on the western horizon, white with snow, shiny bright in the morning sun, and distant some thirty or forty miles from the nearest point on the road.

The immense plains are the home of the "prairie dog," an animal about the size of the common gray squirrel, but shaped more like the dog family. As the train thunders past the little fellow stands erect on his hind feet, on his hillock, showing a whitish brown chest and abdomen, apparently wondering what business the iron horse has to come whistling and puffing through his domain without first getting permission from the original settlers. Like his old-time neighbors—the buffaloes and the Indians—the prairie dog is fast finding out that he has no rights the white man feels himself bound to respect.

When passing the Raton range of mountains it takes two and sometimes three engines to get one train through the tunnel—elevation 7,608 feet above sea level. At this point it is said many people suffer from the effects of the change in the density of the air, but I felt no inconvenience from this source. My attention was taken up wholly by the picturesquely beautiful scenery on all sides, snow-capped ridges lying to the south of us now, as well as to the northwest.

At 4 o'clock p. m., Tuesday, nearly four hours behind time,

the "tourist" train pulled into the station at Las Vegas, N. M., the point on the way to San Francisco I had been looking forward to for more than a month past. This little city is the commercial metropolis of Northern New Mexico, 6,383 feet above sea level, finely situated for climate, altitude, purity of atmosphere, etc., as a health resort and also as a pleasure resort for those who have money and leisure to spend in pursuit of the sensuous pleasures of mortal life. At the depot I was met by my old-time friend and relative, Solomon Harman, who holds a responsible position in the service of the Santa Fe Railroad Company, with whom I am now stopping at "The Central," a finely located and well-appointed medium-priced hotel, whose landlord tries hard to make his guests feel that next to one's own home a well-ordered hotel is the place to live for solid comfort.

Have met a few of the independent thinkers of Las Vegas, who are trying to arrange for a meeting Sunday evening, provided a suitable hall can be obtained.

M. HARMAN.

The article on the first page of this issue was taken from "The Woman Question," an address delivered before the Boston Social Science Club by Adeline Champney. It is published in a neat little pamphlet by the Comrade Co-Operative Company, New York, and is to be had for 5 cents by ordering of the publishers or of this office.

## John Turner Arrested.

The following dispatch is taken from the Chicago Record-Herald of Saturday, Oct. 24. Comment is perhaps unnecessary. The reader is intelligent enough to make his own:

"New York, Oct. 23.—Armed with a warrant sworn out by Secretary Cortelyou of the Department of Commerce and Labor, a party of immigration inspectors, secret service operators and policemen under command of Acting Captain Daly of the East Thirty-fifth street police station, invaded Murray Hill Lyceum in East Thirty-fourth street to-night and arrested John Turner, an Englishman, whom they accused of promoting Anarchy.

"There were more than 500 alleged Anarchists, including Emma Goldman and Johan Most, in the hall at the time. Turner, who is the organizer of the Shop Assistants' Union of England, had just concluded a lecture on 'Trade Unionism and the General Strike' at the Murray Hill Lyceum when the officers entered. Turner went quietly, while the audience, at first disposed to resist, remained seated when Emma Goldman urged that no demonstration be made. The arrest was made under the provisions of the alien labor law relating to 'inciting and promoting Anarchy.' For five weeks, so the authorities say, Turner has been traveling over the country preaching Anarchy, but so far they have been unable to lay hands on him. A collection of Anarchist literature was also confiscated by the authorities during their raid. Among it were copies of a circular announcing that Turner would lecture on Oct. 27, Nov. 1, 8, 9 and 15.

"Turner was taken to Ellis Island and will be arraigned before a United States commissioner to-morrow. He will be deported. This is the first case under the new law."

## Will You "Love" and Not "Obey"?

It is getting to be quite the thing, even among church people, to omit the word "obey" from the marriage ceremony. The brides in such case declare they are willing to promise they "will love, honor and cherish," but they will not promise to obey. It is the opinion of many married people that it is easier to "obey" than to love. Indeed, a promise to love is a risky affair, and in many if not in most cases impossible of fulfillment, whereas it is quite possible to obey. People cannot "love" to order, or revere, or honor, but in a pinch they can obey. It is the old story of straining at a gnat and swallowing a camel.—Pittsburg Kansan.

## Censorship by Injunction.

When "government by injunction" came into vogue in the United States, under the fostering care of federal judges, predictions were made that it would yet be extended so as to operate as a press censorship. The idea was hooted, but now the step has been taken. A judge in Cincinnati has just granted an injunction which forbids the publication by a labor paper of a list of "unfair" business places. If an injunction can be used for that purpose, it can be used for any other object of press censorship; and every newspaper is thus placed at the mercy of any autocrat of the bench.—The Public (Chicago).

Had nature as many laws as the State, even God himself could not rule it.—Ludwig Boerne.



## Does It Pay to Be a Radical?

CONTINUED FROM PAGE 331.

when a minister preaches the religion of humanity in lieu of superstition. Only, to have my full approval, he must give his doctrine the right name and not steal the thunder of Freethought and shove it on his confiding hearers as an echo from Sinai.

Mr. Crane's segregation of radicals cannot be very effective as regards the main body of them, for the worst thing threatened is his individual desertion of a cause that enlists such a variety of skates. But Mr. Green starts his wedge in the very center of disruptive possibilities, and there is going to be a total cleavage when he drives her home. To one side will fall those repudiated Freethinkers who are ethically subnormal as tested by the morality of the Church—those who hate the Church and glory in its destruction, and who do not grieve and refuse to be comforted when a preacher proves by his conduct the insufficiency of his moral code. On the other side from these people who bring disgrace upon the cause will be found such as reflect credit upon it—to wit: the morally superior, who seek not the destruction of the Church, but only to rid it of certain errors or mistakes which that otherwise admirable institution has inadvertently permitted itself to entertain. These will assert their exclusive claim to the name of Freethinkers, and the other fellows will have to do their thinking hereafter through a different quill.

The separation of the genuine from the bogus Freethinkers being now complete, and the latter left without a label, Mr. Green becomes prophetic. This is his vision:

"Hereafter we are not to be judged by our opinions but by the character of our lives. We shall never gain the public approbation until we shall be able to prove that Freethought will give the world a higher morality than Christianity, that Freethinkers make better citizens, better business men, better husbands, and better wives than Christians. We shall hereafter be judged by the same rule that Christians are, by our *deeds* and not by our *creeds*. The sooner we learn this lesson the better it will be for us."

That has a good, old-fashioned sound. Somebody long since put the same sophism in fewer words: "For modes of faith let graceless zealots fight; his can't be wrong whose life is in the right." But the character of one's life is no guarantee whatever of the correctness of his opinions, and it cannot exempt his faith from judgment. Mr. Green does not mean to be taken literally or to have it inferred that he practices as he writes about not judging men by their opinions. Probably he knows nothing about the life of Mr. Jonathan Mayo Crane, but he knows his opinions and judges and condemns him thereby. He cut Lucifer off his exchange list because he could not abide its opinions; and to look over his category of excommunicated Freethinkers one would conclude that it is mainly because of a difference of opinion that he relegates them to the woods.

No scientific truth was ever got at by making a man's life a test of the soundness of his intellectual convictions. The declaration, therefore, that we shall hereafter be judged by our deeds and not by our creeds is fallacious. We shall be judged by both. By our deeds the world will judge our morality. By our creeds they will judge our capacity for absorbing superstition. Possibly they will sometime gauge a man's intelligence by his belief.

A duty laid upon us under the new departure is that of proving that Freethinkers make better citizens, better business men, better husbands, and better wives than Christians. That ought to be easily done, provided President Roosevelt is not appointed judge in the competition. Mr. Roosevelt's ideal of a good citizen is one who is anxious to fight; of a husband, one who is anxious to raise a large number of children; and of a wife, the woman who, like the spouse of that martyr in Queen Mary's reign, Mr. John Rogers, could follow her husband to the stake, or draw a pension as a war widow, "with nine small children and one at her breast." Freethinkers might fail in this examination, many of them being men of peace, and also averse to burdening the fruitful sex with all the young ones they will bear. Yet if they except to Mr. Roosevelt as referee, how can they consistently permit anybody to decide for them whether their morality is higher or lower than the Christian article, unless it be themselves? But they are in the minority, and any higher morality they might introduce would be as much out of fashion, and hence as eloquently denounced, as though it were distinctly lower. The one way to "gain the public approbation" (if that is what

we are looking for instead of the cold truth) is to practice approved Christian morality more rigidly than it is adhered to by the Christian. But how that would convince a rational public of the superior value of Freethought as a promoter of "higher" morality than the Church teaches is not at once perceived.

I aim to lead a life devoid of crime, but whether or not I succeed in doing so I trust that nobody will ever quote my personal merits or demerits as affecting any proposition I may here happen to have advanced. My shining virtues, which attract an embarrassing amount of attention in the community where I reside, do not logically tend to prove the Christian religion false; and if my austere life should convince another that the convictions I hold are sound I could only feel that I had made a convert by false pretenses. When Freethinkers get down to making doubters of Christianity by the practice of the approved Christian morals, it may become incumbent on some of us to head off the unreasoned influx by getting into jail.

The man of corrupt life is a moral imbecile, but may have valuable ideas. My conviction that the Christian religion, being a humbug, is necessarily mischievous, and that Freethought is the one road to truth and sound basis of conduct, is so firm that if all true Freethinkers were to abandon orthodox morality my confidence would not be shaken in the least. When urged to the practice of a higher than Christian morality in order that we may gain the approbation of the Christian public, we may be sure that our advisers are not recommending that we shall depart the breadth of a skivver from any line of morality that orthodox Christians approve.

I propose to offer at an early date a few suggestions as to what might prove to be superior in one domain of ethics to the accepted system, with a view to providing Mr. Green with a defined and specific purpose in the place of his generalities about higher morals. Meanwhile the efforts of himself and Mr. Crane to weed out their respective camps will be philosophically observed.—G. E. M., in Truth Seeker (New York).

## Instruction in Sexual Matters.

The maxim that the "blood of martyrs is the seed of the Church" holds good in other matters than religion. When Anthony Comstock, in his self-righteous zeal on behalf of public morality, persecuted the late Ida C. Craddock in one place after another on account of her writings on sexual matters, until, finally, he drove her to self-destruction, he gave an impetus to the whole question that will work directly against his views. Miss Craddock's booklet, "The Wedding Night," which is under the ban, had met with a qualified approval from not a few physicians and clergy. While, perhaps, we could not agree with all that the writer says—and this might apply to writings on any subject—there is much in what she says that is good, and nothing that could be called vicious. We believe that the authoress was impelled by the highest motives in writing and circulating the pamphlet; and so far as we have been able to learn, no evidence has been produced that any one's morals have been injured by its perusal.

We think that physicians are increasingly realizing that for the laity to become better informed on sexual matters will contribute to the solution of some of the most vexed social problems; and it is a pity that a misguided monitor of public morals should be able to secure the assistance of a prejudiced judge in an attempt to check the movement. As a matter of fact, this incident comes closer still to the medical profession. These subjects are sometimes discussed quite freely in the medical press; and who can guarantee that a copy containing such discussion may not fall into the hands of somebody outside of the profession? Or, again, any physician might write a letter containing the substance of any of the indicted paragraphs in "The Wedding Night," in answer to a patient's inquiry. The question therefore arises: What are our legal rights in the matter? We doubt if the laws governing the practice of medicine have anything to say upon such a topic. If Anthony Comstock is going to exercise a censorship over our literature and correspondence, he will meet with some opposition. And if he spares us, what right had he to single out for his attentions somebody else whose motives were exactly those of the physician, the imparting to those who seek it of advice on sexual matters?—Eugene H. Porter, A. M., M. D., editor, in the North American.

Men should keep their eyes wide open before marriage and half shut afterward.—Mme. Scuderi.



## VARIOUS VOICES.

Mrs. C. Danzig, Herkimer, Kan.: I inclose \$1 to pay for another year, and hope others will do the same. Am glad the editor is receiving such a cordial welcome.

C. B. Hoffman, Room 134, Board of Trade Building, Kansas City, Mo.: Please send Lucifer to me here instead of to Enterprise. I should be pleased to have friends in Kansas City or visiting here call on me.

Mrs. A. E. B., Chapman, Kan.: I greatly admire your straightforward, plain talk on the sex question, and feel that woman's slavery is the slavery of all humankind and the cause of untold misery and degradation. I am heartily in favor of radical reformation all along the line, for I am one who has suffered and so been made to see.

W. W. M., New Haven, Conn.: I am renewing my subscription herewith, though I know it has not yet expired, for I do not want it to expire. Having read Lucifer for fifteen or sixteen years, I feel I cannot do without it so long as I am alive and the paper continues to be published. My best wishes to encourage you in the work you are accomplishing.

G. W. C., California: I have saved a dollar for you. I see in last Lucifer that you will stop it to those who are not paid in advance. I wish that we could spare you more, but we have been unfortunate and are short of money in our old age and decrepitude. Wife is 82, I am 84; we have to do washing to keep up expenses, so we are tired most of the time. We don't own a home, so have to pay rent. We have 140 hens, but have to buy feed for them, so the profit on them is small. I am getting deaf, blind, dizzy and clumsy. I can see to read some yet, but can't remember it as well as I used to.

[The name of the writer of the foregoing letter is not given, as the letter was not given for publication; but it is a name familiar to many of Lucifer's readers. He has been a subscriber to Lucifer almost from the first of its existence. He and his wife had a comfortable home of their own some years ago, but went to California to take part in an enterprise, and through this move lost everything they had. Since then the struggle for existence has been very hard. Their subscription is now paid in advance, but so far as I am aware there is no postal regulation regarding the use to be made by us of this hard-earned dollar.—L. H.]

Kunegos: I have been, as your books will show, a reader of Lucifer for about ten years, and during that time have written little or nothing for its pages. The writers of the different articles appearing in Lucifer have all been earnest, and most of them honest in the expression of their views on the all-important subject of sex and cogent question. I want to especially commend the article by Dora Forster in No. 990, as being among the best I have ever seen on the merits of the question. She truly says: "Sex slavery cannot exist where educated minds have produced an ideal which makes such slavery abhorrent," and, of course, it logically follows that where no such lofty ideals exist there will be not only sex slavery, but slavery in all its varied forms, just as we have it among us at the present day. This ideal to which Dora refers is a wonderful thing. In it lies the fate of humanity for good or for ill. With a lofty ideal a man is safe from harm by evil, no matter where he may be. Such an individual sees no evil, and surely a man is safe from that which to him has no existence. He, as he looks abroad in the world, discovers only good. He clearly understands that the so-called evils that he meets on the journey of life are only the results of ignorance, seeking in a wrong direction for the good. We are all after the good, or what we in our mistaken judgments esteem as good. No man goes wrong because he wants to go wrong. He is not instigated by the devil, for the very good reason that, outside of the false and counterfeit ideals of men, the devil has no existence. In other words, evils and devils have no existence outside of the vain and ignorant imaginations of men. Hence the cultivation of a pure and lofty ideal becomes the most important business of every man, woman and child upon earth, and the time is coming when everything that interferes with the promotion and improvement of this ideal will be cast out of decent society as detrimental to the best interests of humanity.

## Innocence Versus Ignorance.

Innocence and ignorance are generally regarded as synonymous. A wise writer, who in his own nature united the innocence of the child with the wisdom of the philosopher, speaks of the two kinds of innocence. That condition of childhood which has no knowledge of evil he calls the innocence of ignorance; whilst the purity of a maturer state, when the possessor has passed through the fires of experience, he describes as the innocence of wisdom. To those who hold that innocence flies before the fall of knowledge—that its very existence depends on a state of ignorance, this will appear absurd. This notion has so perverted modern minds, that not only is innocence supposed to consist in an oblivion to evil, but even natural facts, which are related to what we somewhat exclusively call moral questions, are carefully concealed from the young, lest their innocence should thereby be sullied. The training of most children largely consists of a studied hiding from them of some of the most interesting facts of their existence. Their natural curiosity regarding their origin and first appearance as human beings is baffled at every turn, and the most ridiculous falsehoods are invented to keep them in ignorance. A child's curiosity is often aroused by the arrival of a new baby, when straightway mothers, nurses and friends fabricate absurd stories about doctors with babies in bags, of bushes on which babies grow.

Even intelligent parents, who in other matters encourage the curiosity which leads a child to ask questions about everything it sees, will, when confronted with inquiries on this subject, give evasive and ambiguous replies. In this way the deception is kept up for several years, the parents priding themselves on their children's innocence. Yet they are fully aware that the knowledge withheld must come at no very distant period. They know perfectly well that, in spite of all the deception that was practiced upon themselves, some portion of the truth became known to them, and that their own children must inevitably discover something of their physical nature and origin. Where, then, is the wisdom of hiding what must be revealed, or of telling children silly lies to keep them from discovering, in any but a clandestine way, some of the most wonderful and interesting phenomena of nature? This foolish policy arises from a misunderstanding of the true nature of innocence, from confounding it with ignorance. Parents fondly think that in keeping the minds of their children dark they are preserving the purity of their hearts and habits. But only noxious and unwholesome things grow in the dark, and it is impossible to calculate how many young souls have been polluted through ignorance. The pure, young mind, looking out into the world through inexperienced eyes, begins to wonder and inquire. He brings his wonderings and questionings to the source of all his wisdom—his father and his mother. He is put off with fairy tales, which satisfy him for a time, but do not accord with the growing revelation which comes with his growth of mind and body.

A boy's confidence in his parents having been impaired by past deception, and perhaps by harsh refusals to impart the desired information, he turns to others. His school-fellows have been perplexed, misled and repulsed in the same way, and with them he finds sympathy and a perfect readiness to impart all the real or fancied knowledge they possess. Happy the boy or girl who at this time meets only pure and innocent minds with which to commune on forbidden themes. Could parents insure only such companions for their children their methods would not then be so disastrous. But, alas! coarse and common minds are ever the readiest to impart their corrupted knowledge, and the fountain of wisdom is poisoned at its source. The knowledge which, received from a pure and understanding mind, elevates and instructs, when associated with impurity is destructive of "innocence born of ignorance."

The wise parents, instead of weaving pretty fancies as answers to the child's questionings, teaches the wonderful way in which all creatures enter into their earthly existence. It is easy to explain, even to young children, how the births of flowers and trees, birds, beasts and human beings are similar, and a new wonder and beauty will be added to all forms of life. The young mind receives such information with wonder and delight, and, given in such a way, the knowledge so earnestly coveted by every child brings only pure and noble impressions, instead of the coarse and degraded ideas too often introduced by ill-trained school-fellows or gossiping servants. Instead of concealment and mistrust, a beautiful confidence will be induced between par-



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ent and child, which will more effectually shield the child's innocence than all the cunning fables the heart of man can devise. The innocence of ignorance will, it is true, be lost, but a nobler and more robust innocence, founded upon true knowledge, will take its place, will grow with its growth and be a sure protection in the hour of temptation.—Emily E. White, in the Herald of Health (London).

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